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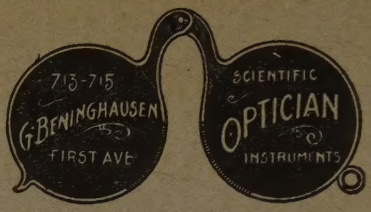

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INTERNATIONAL MONTHLY
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UNIVERSAL RELIGION.
DECEMBER, 1904.

WHAT IS INTEMPERANCE?

By Norman H. Nesbitt.

A discourse delivered at the First Free Church of Tacoma on Sunday morning, November 13th, 1904.

There is probably no word more misinterpreted in the English language than the one which forms the subject of this discourse. A poor sot reeling along some public thoroughfare; the weeping wife and hungry little ones; over all the shadow of the bottle. Such are the pictures presented to the minds of many when the word "intemperance" is mentioned. These *tableaux vivants* have been used for time immemorial by the fanatical and intemperate temperance reformers who have, through inability to appeal to the reason and the reasonable, been obliged to fall back upon the time honored method of appealing to the emotions and forcing reason to the background. With the spread of education, however, people have gradually come to realize the fact that a wider interpretation must be given to every important phenomenon in the known universe.

In orthodox pulpits the scorn of "mere morality" no longer finds a popular response. No minister now assails a noble character, even if the man refuses to declare his belief in salvation through the teachings of some particular prophet or teacher. The world is beginning to discern and appreciate relative values. Therefore the word intemperance no longer suggests simple drunkenness. It is generally used by thinking persons in referring to the abuse or misuse of any of our faculties, or to the unlimited sway of any habit. As the use of every sense requires the expenditure of so much energy or force, the excessive use or abuse of energy in any direction involves natural disintegration, or punishment in the form of sickness, the inevitable result of any intemperance. Mere abstinence from the use of alcoholic stimulants no longer stamps a man in the minds of his fellows as a "temperance" man. He may even partake of the abhorred

wine or spirits in moderate quantities at his own home, and be classed among "temperate" men. According to the new conception of a more enlightened world the temperate man is the one who is moderate in all things, who uses all things for the best, and who has all his habits by the heel. The temperate man of today is he who controls all his appetites and is therefore the slave to none, but an inspiring example for all to follow.

There are certain appetites common to us all which are classified as "natural," and a few that are considered as being artificial or abnormal. Among the former are eating, drinking, rest and activity. The latter include the desire for acoholic stimulants, for narcotic drugs, and the tobacco habit. Now I believe that everything in existence is intended for some good use. This is at once the excuse and the reason for its being. I am also of the opinion that the excessive indulgence of any habit, natural or acquired, constitutes intemperance. And I further believe that there is no absolute law to be set down for all men. We are differently constituted temperamentally and to a certain extent physically, and our needs are according to our individual condition. The familiar saying, "what is one man's meat is another man's poison," is the recognition of this fact. The awakened conscience of each individual must be his only and final authority, instead of the warped and distorted view of some rabid reformer whose whole attitude and conduct indicate a most undesirable form of intemperance. Many so-called temperance reformers have entirely neglected to estimate the influence of heredity, environment and early training before bringing about the imposition of their uniform rule for all. They are seldom students of the mind. They are skilful only in presenting statistics to a bewildered public. Statistics in themselves prove nothing They are similar to quotations from the Bible. Either the total abstainer or the tippler may justify his respective standpoint by carefully selecting certain quotations. Paul said "take a little wine for the stomach's sake." Biblical quotations however, in "proof" of an argument, have fallen somewhat into disuse of late years. The world is wiser.

People in general know very little of the extent to which the use of narcotics obtains in this country. This form of intemperance seldom comes into public notice, because those who are the victims of a drug habit generally manage to keep the matter a profound secret. In oriental countries, though, the opium habit is almost universal. At the same time, nevertheless, it is not the curse that many good persons imagine it to be. This may be illustrated by the recital of some of my own observations during a stay of some years in the Orient. About twelve

years ago a number of worthy people in the British Isles read sundry reports written in lurid style by the zealous missionaries who spent time and good money doing unto the philosophical Hindoo as they would not be done by at any cost. The average missionary seems to develop an extraordinary aptitude for meddling in the affairs of the natives, stirring up trouble of various kinds, and writing "reports." Very soon the English people, who have ever shown a most praiseworthy interest in the welfare or commerce of "heathen" the world over, began to pass formidable resolutions and to declare in the unleavened columns of their newspapers that a most terrible state of affairs existed in the Orient. India was being ruined by opium and "England expected every man to do his duty" and so on. A very imposing Royal Commission was organized of men who knew as little as possible about native customs or ideas, and first class passages were engaged for the commissioners and a corps of expert stenographers. Lord Brassey, the only traveled member of the group, was put in charge. Immediately after the wining and dining, incidental to the arrival and welcome of a Royal Commission, solemn meetings were held in all the principal cities of India. The missionaries were full of holy joy, and many risked a hurried trip into the Unknown by manifesting their glee too vigorously in a temperature of a hundred plus in the shade, and thereby courting an attack of heat apoplexy. At the conferences of the Commission many natives were examined, through interpreters of course in the majority of cases. Prominent merchants and others who employed hundreds of coolies all contributed the result of their experience and observation. I wish to state here, parenthetically, that I attended the sittings of the Commission during their sessions at Rangoon, Burmah, and subsequently accompanied them to Mandalay as a correspondent, so that I do not speak from hearsay. To make a long story short, there was a long laugh, unofficially to be sure, from Ceylon to Simla. The investigation demonstrated, beyond the shadow of a doubt, that there was little or no excessive use of opium among the natives. Coolies who worked from dawn to sunset, without any meal at noon, ate a very small quantity of opium as a slight stimulus. This custom had been in vogue for hundreds of years, and to attempt prohibition would be as feasible as a tunnel under Mount Everest. Much to the chagrin of the crestfallen missioneries, it was clearly proven that the introduction of whiskey and brandy, and the bad example set by Anglo-Indian society, had done far more harm than the use of opium in all the centuries. Lord Brassey and the Commissioners looked long and knowingly at each other, packed their

"luggage" and returned home. The trip had been very enjoyable and instructive, save for the time spent at the meetings, for in several instances their families had accompanied them, at the expense of the patient British taxpayer. The report was carefully laid on the table in parliament, and is in all probability still there, for nothing more has been heard of it to this day.

While we hear a great deal about the sin of over indulgence in the use of liquor, there is rarely a protest against the equally culpable sin of over eating. Perhaps it is because the desire for food is a "natural" appetite that no reform league against over eating has been organized. The immense fortunes made in recent years by the vendors of quack remedies for dyspepsia go to show that nature has exacted from thousands of her children the penalty for this crime against the complex structure of the human body, the "temple of the soul." There is as much intemperance in regard to eating as in drinking. One day at dinner in an Eastern hotel, I listened to a severe tirade against the drink evil. While the speaker gave vent to his righteous indignation he was carefully spreading a liberal portion of butter over a large piece of very rich mince pie!

As we, in our organization here, represent an important reform movement, it behoves us to exercise charity and tolerance towards all other reforms and reformers. We believe, however, in eschewing extreme and iconoclastic methods. More harm than good is accomplished by extremists who attempt to reform mere effects while ignoring the real underlying causes for intemperance. The over officious W. C. T. U., has on more than one occasion brought the cause of temperance into discredit. It has been made plain that a great deal of harm has been done by the pernicious meddling of this socety in the army canteen question. Deliberately setting aside the opinions of veteran officials who love their profession, this body has brought about a frightful state of affairs in the rank and file of the army. Its members are directly responsible for the spread of vice and immorality of the most degrading form in our army. This is the result of reforming effects instead of causes. I believe that by continually attempting to enforce what may be termed merely exoteric reform, the temperance societies have made a colossal blunder. They have hitched their carts in front of the horses. Though in a secondary sense they may tell the truth when they state that the saloons make drunkards, the greater and plainer truth is that drunkards make the saloons. All the saloons could not make a drunkard out of any one man; but, if he were a drunkard, and were multiplied by ten, a saloon would very soon be found on the nearest corner. Saloons afford drinkers and

drunkards an opportunity of gratifying their appetites, and of proving to the world that they are what they are. Saloons, like everything else, exist *because of a demand.* If nobody had any need of a saloon, such an institution on every street corner would not make a single drunkard. When the world is sufficiently educated and sufficiently spiritual, the saloon will disappear. There will be no demand for its trade. Where there are no drinkers there can be no saloons. Our temperance people are, for the most part, good and worthy persons., but they will never succeed with their present methods of working. Building temperance walls *around* drinkers to keep them away from saloons will never save them. Drunkards must be saved by teaching them to develop the power *within themselves* that will overcome their weakness. The popular exoteric temperance idea will last as long as the prohibition fences, if they are too high to jump, and no longer. Reformers should ever bear in mind that, in the words of a great soul who was much beloved of men, "to accomplish what we wish, power must be evoked from inner sources. Take a thought, weave and build around it."

I believe that enough has been said about the most discussed forms of what is termed "intemperance," and an endeavor has been made to indicate that all true and lasting reform must begin at the center instead of the circumference. A very little investigation, however, will show us that there are a hundred other intemperate excesses even more destructive than the abuse of the natural or acquired appetites just commented upon.

What more abominable vice is there than uncharitable and intemperate speech? Who has not endured the heart-sickening experience of being in the house of a friend and hearing an absent one slandered and maligned? Where no charity is granted, can much be demanded? I wish to express my belief that intemperance of speech, or, to be more explicit, unkind gossip, is intemperance of the very vilest character. Dr. Henry Frank, whose inspired writings I profoundly admire, thus describes the scandal breeder in his "Shrine of Silence,"

"He crushes without pity and beheads without remorse.

"The Innocent are his victims; the Defenseless he destroys.

"He lurks in unfrequented bypaths; blinks at the day, and glides noiselessly through spots unseen, where innocence awaits him unsuspecting, and truth is ruined without remorse.

"He is the Slayer of Peace, the Murderer of Sleep, the Annihilator of Hope and the Vanquisher of Life.

"He is the Father of Lies and the Founder of Hells.

"Assuming authority he 'speaks by the card,' winning by

Falsehood while Truth is gagged, and debauching by Insinuation lest Candor entrap him in his own destruction.

"His weapon is the stiletto; for the sword is too conspicuous.

"He stabs in the dark and rushes under cover.

"Like the serpent, he wears the Livery of Innocence, kisses with a Poisoned Fang and embraces with the Clutch of Death.

"And like the serpent, too, his fate shall be:—trampled upon by the avenging and pursued by the indignant.

"The poison of his tongue shall filter through his veins and distill in every drop of blood the essence of its agony!

"He has "sown the wind and shall reap the whirlwind!"

"The ghostly blood of all his victims shall cry aloud from their graves and incarnadine his dreams with Visions of avenging Madness.

"Let him beware!

"As we sow so shall we reap.

"Thoughts that fly on the wings of speech, as oft return to flay the Perpetrator as they find the Victim.

"Truth is the only rock that can rescue the Wronged and save the Innocent from Death.

"Fly to the Rock; and whatsoe'er be the power of the waves that assault thee, thou hast thy Savior, from whom the terrors of hell cannot disjoin thee."

A prevalent dissipation is that of intemperance in dress. When women judge each other by the dresses they wear; when they vie with one another in displaying expensive and gaudy attire, the love of dress becomes a vice, and as such should be regarded. Drunkenness is, relatively, not a whit worse. It may be considered a rule that when the chief aim of men and women seems to be merely external display of lavish dress and jewels, it betrays abject poverty of mind and spirit.

In this country we have achieved the proud distinction of having created a national disease. It has been named Americanitis, and its symptoms are unmistakable. The great American vice is haste. We pay the price of our excess with our very life blood. Extreme nervousness has become so prevalent that in foreign countries the "typical American" is invariably represented in literature and on the stage as a highly strung neurasthenic individual, whose sole topic of conversation is the almighty dollar, and whose dearth of abstract ideas is shown by the fact that a prolonged conversation generally results in resort to mere anecdote as a substitute for original thoughts. Jonathan is always in a hurry, and his face is never without a hunted look. This may be, I admit, an exaggerated idea that has gained ground in the minds of our European cousins, but it

has more than a grain of truth as a reason for its being. I feel that I must speak plainly on this really important matter, and I wish to say that I believe the worst form of intemperance we are guilty of in this country is our excessive greed for money. Americans in all walks of life work longer and harder than the men of any other nationality on the face of the globe. The American pays a fearful price for his commercial superiority. Thousands of sanatariums are full of successful business men. Indeed, the failures(?) cannot afford to have the sanatarium habit. Nearly all the other abuses referred to may be traced to this one cause—the impossible pace set by the business world. Overworked men begin to indulge in "bracers" and build up false strength of a moment. They draw upon to-morrow's supply of nerve force and are speedily bankrupt. The pernicious treating habit, a result of the natural generosity of Americans, is also responsible for the ruin of many a home. A ridiculous anomaly is frequently presented by the spectacle of a business man who prides himself on being what is termed a "temperance man," when at the same time he is guilty of one of the worst forms of intemperance, as a wrecked nervous system will bear witness. The utter ruin of all that should be sacred and holy is, in brief, the result of intemperate greed. The sweetness of an ideal domestic life is the first sacrifice demanded by the ugly god Mammon. Children grow to maturity without the continual care and watchfulness that ought to be given to them by the father as well as the mother. They are allowed to grow up without developing the virtues of unselfishness, filial love, and respect for their elders. They leave home at the earliest possible moment, and when the winter of old age overtakes the parents, the "old folks" find themselves alone, deserted and desolate. A little less early intemperance in the business sense, and more time devoted to the cultivation of love and kindness in the family would have enabled them to lay up eternal riches to take with them to the life beyond. The true value of life is based upon that which is taken beyond the grave.

The power of the mind over the body is a theme that, during the past few years, has aroused almost universal interest. The various "sciences" which take as a working hypothesis the biblical statement, "as a man thinketh in his heart so is he," have, through the extensive publication of their ideas, popularized the study of this "new" psychology. Innumerable leaders and prophets have sprung up like mushrooms in a single night, each claiming to be "the discoverer of the law." But, apart from all the mild fanaticism of these new schools, their influence has been decidedly for good. The numerous "don't worry"

clubs and leagues have shown that most of us are in this strenuous age more or less victims of mental intemperance to a deplorable degree. Herbert Spencer, in describing the process of "mentation," intimated that fear, anger and worry actually cause the destruction of tissue and bring about pathological changes in the cell structure of the brain. Professor Elmer Gates, who is one of our most progressive investigators, has demonstrated by extensive experiments in his laboratory, that his discoveries verify the theories of Spencer. It is impossible, within the scope of this discourse, to enter further into this most fascinating field of research, except to note that the actual effects of intemperate worry, fear or anger, are far more demoralizing than the over indulgence of any natural or acquired appetite. It is conceded by most intelligent persons that thought is an actual force of infinite potency. We all have this force at the command of our will. Waste of force is intemperance. Dissipation of the mental and nervous energies should be fought against as openly and vigorously as some of our misguided "temperance" reformers carry on their laudable crusade against the drink evil. The salvation of the race depends upon the acquirement of mental and spiritual poise. If we wish to be a great power for good in our community, every member of this church should consider himself a member of a silent league against the degrading vices of fear, anger and worry. I do not mean that by ceasing to worry we should ignore our responsibilities and obligations, but I desire to most emphatically insist that worry unfits us to cope with the very problems we would solve. The passing of laws will not help to eliminate these vices, any more than saloon legislation will prevent drunkenness. Each man must be a law unto himself. Reform must begin with the individual before it can extend to the community.

We must take care to avoid the danger of going to extremes. A natural equilibrium must be maintained at all costs if our new life of temperance and moderation is to be lasting. I do not believe in asceticism and "mortification of the flesh." Suppression of any natural force or appetite is abnormal and sinful. Lack of the use of our faculties is as great a sin against mind and body as excess and abuse. The ascetic reformer only succeeds in replacing one species of intemperance with another. There is always the golden mean of moderation. Nature makes a squash in six months, but she demands a hundred years for the building of an oak tree. The mills of the gods grind slowly. Let us, therefore, control all our appetites, by a slow and steady process. Let us express good rather than suppress evil, remembering that the road to perfection is a long

one. There may be slippery places, certainly, but if we resolutely take ten forward steps, and slip back nine, we are still one ahead.

But, my friends, there is one element in nature which can by no possibility be used to excess. Without it all worldly attainments are as dead sea fruit. Its name is Love. I do not speak of it in the sentimental, but in the spiritual sense. The phrase, "universal love," is much hackneyed by the followers of certain latter day cults, who prate with upturned eyes of spirituality and succeed only in being mawkishly sentimental. Love is service. It always wishes the highest good for its object, and it is never weary of working to that end. It is never selfish, and it is always kind. There is always room for more Love in the world.

The moment that Love seems to be of the senses it ceases to be Love. The desire for Love is natural in every human breast, but it may be perverted through ignorance. Love is the only power that will reform and eliminate evil from the misguided heart. This principle is the only remedy for wrong or negative impulses, whether they be the unruliness of a rebellious child, or the tendencies of a hardened criminal. The world needs less judgement and punishment. It is crying out for more love and charity. It is only through Love that mind may respond to mind, and soul to soul, and that out of the present turmoil and chaos of human affairs order may be evolved. The recognition of this divine principle, of God, no less, will enable us to regard all our struggles and toil as sacred lessons in which men will find that which is better than food or drink; that which will be all sufficient for their needs, which will sustain them in every condition of their existence, perpetually renewing aspiration and preparing other and better conditions for, and in, the eternal *now*.

So, welcoming the Spirit of Love, we may go further, in humbleness and hope, to teach the lesson of the New Temperance, and make men free indeed from all base desires and vices. Through loving and serving we will learn to be patient and to wait upon the Infinite Wisdom for the results.

RELIGION FOR THE PEOPLE.

By William D. Le Sueur, LL.D.

Those whose memories go back fifty years or more can recall a very different state of things in the religious world from that which exists today. Then the Bible was all but universally accepted as a book written from God's own dictation, and therefore necessarily infallible. The Biblical account of the Creation and the Flood, and all the Biblical miracles, were received with absolute submission. Men thought of the future life in the terms of the New Testament, dwelling on the thought of hell with infinite terror, and of heaven with trembling hope. There was an exclusive "plan of salvation," the key of which was the doctrine of the Atonement. To doubt any important part of the current creed was to incur, not only spiritual peril, but often unpleasant social consequences. A rigid sabbatarianism prevailed in the land, and the public mind was greatly occupied with questions of controversial theology. If we compare the middle of the nineteenth with the middle of the eighteenth century, we find but little difference of theological standpoint, but considerably more of religious life, a result largely due to the great awakening in England under the influence of Wesley and his co-adjutors. Compare on the other hand the middle of the nineteenth with the opening of the twentieth century, and the difference is astonishing. Interest in purely theological questions has all but died out, religious life is at a low ebb, though churches are more numerous than ever, and church architecture is entirely up-to-date. Belief in the infallibility of the Bible is, broadly speaking, confined to the less enlightened members of the less enlightened churches. It is a belief which is hardly at all reflected in current literature, and scarcely assumed as existing in the daily utterances of the press. In spite of many outward manifestations of religious activity, society tends more and more to organize itself upon a purely secular basis.

And yet the feeling is general that something of religion is lingering amongst men.

"The awful shadow of an unseen power
Floats, though unseen, among us."

Shelley called that power "Intellectual Beauty," but surely that is not its only name; it is more, it is All. It is that which cannot pass away. Nobody cares today to interfere with the critics who are reconstructing the Bible for us, and more and more doing away with its supernatural character. It is felt by many indeed that these critics are simply removing the obstacles

and impediments that check the free movement of the human spirit towards religious truth. When we consider that the final result of the critical work now in progress must be the complete elimination of the supernatural element from the documents on which the faith of Christendom has been built, it is wonderful with what calmness on the whole it is viewed by the Christian world. This could hardly be the case if men felt that something of supreme value to the moral life of the human race was being undermined. May we not infer, therefore, that the truth is dawning on this generation that religion, whatever may have been its origin or history, is not indissolubly associated with any specific opinions or theories, with any historic forms or ceremonies, with any doctrinal definitions, or even any metaphysical conceptions? All may go and religion may survive.

But if religion is still to dwell among us and to assert its sway in the modern world, and if the old forms are dissolving, and the old canons are losing their authority, it is natural to ask "With what body will it come?" How will it make itself felt and recognizable among men?

There is much truth in the saying of the Preacher: "The thing that hath been is the thing that shall be." As far back as we can trace the spirit of man we find an abiding consciousness of something above and beyond the things of sense. We find of course in early times abounding superstitions; but these superstitions were but the outer wrappings of an inner kernel of what we venture to call the religious consciousness. The ancient Greeks, for example, believed in a whole pantheon of gods; but on grave occasions their whole religion seemed to resolve itself into a belief in and sense of submission to one overruling power. Thus, on the eve of the single combat between Ajax and Hector, the Grecian warriors, at the request of their champion, put up this simple prayer: "O Father Zeus, who rulest from Mount Ida, most glorious, most great, vouchsafe to Ajax victory and the winning of great glory; but if Hector also thou lovest, and carest for him, then grant unto either equal strength and renown." There was superstition, it may be said, in believing that any supernatural being could influence the result of the fight; but there was more in the prayer than the expression of a desire for supernatural aid. It may be doubted even—if we may be allowed for a moment to treat the incident as historical—if there was any real expectation of supernatural assistance. This definite, specific prayer was rather the carrier of the profound, and perhaps otherwise inexpressible consciousness of a Power transcending all human power—an "underlying reality," as the chief expounder of the Evolution philosophy has called it. In

moments of stress and danger the human heart seems to get very near to that underlying reality, to have an intimate sense of its existence; and what wonder if, in these circumstances some supreme desire should find utterance in prayer, but a prayer which itself implies submission to the higher will, the wider law. In the old Greek prayer, surely the note of submission is not absent. The final lesson in religion which the modern world may have to learn may be precisely this: to recognize the underlying reality as ruling through a system of laws, and to ask for nothing save a deeper knowledge of that law, a more devout acceptance of it, and a closer application of it to our own lives. Even today there are thousands who feel that the highest, the deepest, the most heart-satisfying, prayer that any human being can utter is that which was uttered in the Garden of Gethsemane, "Thy will be done!"

PROFESSOR LEUBA'S CRITICISMS OF PROFESSOR JAMES.

By John W. Roberts.

In the April number of the International Journal of Ethics for the current year Professor James H. Leuba of Bryn Mawr College, Pa., expresses the opinion that "the establishment, on empirical evidence, of spirit communication is a remoter possibility than ever before." This opinion forms the conclusion of his critical article on Professor James' recent book, "The Varieties of Religious Experience." Briefly summarized, his criticisms are that, while Professor James has been thus far known almost exclusively as a psychologist and so naturally predisposes the reader to regard his book as a more or less systematic treatise on the psychology of the religious life, nevertheless the book is not and does not claim to be such a treatise; that the distinguished psychologist has now turned metaphysician, forsaking the difficult and pains-taking methods of scientific investigation for the easy paths of transcendental speculation; that his metaphysical interests have influenced him to take narrow views of both religion and religious science; and finally that despite his aim he has failed to produce any empirical evidence for the belief in extra human personalities.

Professor Leuba is to be commended for attacking a book which had been so highly and widely praised and if his criticisms are sound he deserves the gratitude of all who love the truth. For Professor James is now recognized on both conti-

nents as an authority on the subjects he teaches, and the errors of such a man are bound to be very far reaching in their harmful effects. And I venture to say that no one would regret the harm more than Professor James himself. Truth is his ideal, and he not only welcomes but craves crititicism, knowing that the truth will be made better for having passed through this fiery furnace. The only point he, as well as the rest of us would insist upon, is that the criticisms themselves be true. And if in this book he has failed to produce empirical evidence for the belief in extra-human personalities he (as well as we) wants to know wherein the failure lies. Furthermore, apart from their love of truth the readers of this monthly will be particularly interested in Professor Leuba's criticisms because they teach us a principle of universal religion made familiar to the readers of this monthly by the writings of its distinguished editor Mr. Martin, as well as by the philosophical works of the late Dr. Francis E. Abbot.

Let us then consider, briefly, the aforesaid criticisms. The first of these concerns the author's claim touching the nature of his book In his very first lecture almost the first words of Professor James are these: "I am neither a theologian, nor a scholar learned in the history of religions, nor an anthropologist. Psychology is the only branch of learning in which I am particularly versed." . . It would seem therefore, that as a psychologist, the natural thing for me would be to invite you to a descriptive survey of those (man's) religious propensities. If the inquiry be psychological, not religious institutions, but rather religious feelings and religious impulses must be its subject, and I must confine myself to those more developed subjective phenomena recorded in literature, produced by articulate and fully self-conscious man, in works of piety and autobiography." One could hardly wish for a clearer and more explicit statement as to the general nature of the book.

There is then no ground for the critic's remark that "the reader is apt to be deceived into thinking that he has in hand a more or less systematic treatise on the psychology of the religous life."

The next criticism is that in this book the distinguished psychologist has turned metaphysician, forsaking the difficult and pains-taking methods of scientific investigation for the easy paths of transcendental speculation. Evidences of this transformation are said to be found in his narrow views of religion and religious science and, particularly, in his obstinate and almost perverse refusal to extend to the phenomena of religious experience "a principle of explanation already consecrated by the

reclaiming of extensive portions of life heretofore surrendered by science to devils and angels.'' But what are these narrow views of religion and religious science, and what is the principle of explanation, thus already consecrated by such good deeds? According to the critic's representation Professor James has selected only such portions of the religious phenomena as promised favorable support for a metaphysical theory that the universe is a ''multiverse of spiritual beings,'' the phenomena of conversion and mysticism; and he has seen fit to say that ''personal religious experience has its root and centre in the mystical states of consciousness,'' thereby ''denying religious experience to the large mass of people.'' Those of us who have read the book, however, will remember that two out of the total twenty lectures are devoted exclusively to the religious phenomenon of healthy mindedness, a type of religion represented by the evolutionary scientist, the liberal Christian and the 'mind-cure' movement. And as this form of religion implies no conversion it might be called the religion of the unconverted. So these two lectures taken together with those on conversion might, in and of themselves, be regarded as having covered the whole field, for it would be difficult to imagine any religious experience which could not be classed either as that of the converted or unconverted, of the once-born or the twice-born. Even the objective type of religiosity which the critic mentions specifically as having been omitted might find a place under one of these two heads. As a matter of fact several of the biographical and literary documents quoted in the book are from just such men as may be included in Professor Leuba's objective type, the distinguishing characteristic of which he defines to be that in it God is not fused with man but remains a distinct personality standing outside and beyond, the ''Judge and Dispenser of punishments and rewards.'' George Muller's God for example was a personality thus transcendent and objective, so was the God of Bunyan and Henry Allen's and Stephen Bradley's, all being cases quoted in the body of the book.

With regard to those views of religious science which the critic finds to be also ''narrow,'' and narrow on account of the author's conversion to metaphysics, the reader will see that in Professor James' religious science program are included the study of myths, superstition, dogmas, creeds, metaphysical theologies and comparative religions, as well as the study of religious forms and institutions. So from the point of view of the number of subjects included it seems anything but ''narrow,'' nor do I think it can be called narrow from the point of view of the results hoped for. If such a science could ever succeed in

"extracting from the privacies of religious experience" the universal elements upon which all could agree, most forms of modern sectarianism would pass away. And it ought to be a matter of encouragement for those who have enlisted in the cause of universal religion that Professor James regards the possible results of our movement as "enormously useful." And his words along these lines may do as much good perhaps as if he had followed the suggestion of the critic and given forth "vigorous utterances as to the particular task and the great possibilities of the so far neglected Psychology of Religion."

(To be concluded.)

POPULAR ABUSES OF THE FAITH IN IMMORTALITY AND ITS SUPREME USE.

By Alfred W. Martin

It may be worth while in passing to note that the popular conception of the efficiency of the historic appeal to hell is fallacious. People deplore the decline and decay of the doctrine of hell on the ground that it is a most useful check on immorality and vice. I would willingly share this lament if I believed that the doctrine has been a powerful promoter of morality. But history does not bear out this assumption at all. On the contrary people were not better in the days when everybody believed in the theological hell, they were not as good as they are now when hardly anybody believes in it. The morals of today are obviously better than those of sixty years ago and they ought to be worse if the belief in hell has anything to do with it. But the fact is that it has little or nothing to do with it. Improvement was achieved not through that part of the Christian religion which is repulsive and superstitious but rather through its benign and gracious elements, the personality of Jesus and his gospel of love. Love, not fear, has been the chief factor in the moral advances of Christendom.

Surely a truly noble nature never yet was led to maintain his nobility or grounds of either punishment or reward. Surely it is a misnomer to call that act virtuous which is done for the sake of reward or to avoid punishment. Surely we must say that the man who is honest, chaste and unselfish because he expects future reward or because he fears future punishment, is shrewd, sagacious, politic, prudent, but *moral* we will never call him till he rises to the plane of pure disinterestedness. To be moral a man must love virtue freely and not for the dowry

she may bring. It was her profound conviction of this truth that led St. Theresa to express the wish that in one hand she might hold a pail of water and in the other a flaming torch, to extinguish the flames of hell with the one and burn up the glories of heaven with the other, that men might do what is right regardless of all selfish considerations. Matthew Arnold gave expression to the same wish when he asked

> "Hath man no second life?
> Pitch this one high.
> Sits there no judge in heaven our sins to see?
> More strictly then the inward judge obey."

The poet Longfellow has celebrated the religion of certain sculptors who bestowed just as much care on the invisible as on the visible parts of their work, because, they said, "The gods see everywhere." But grander by far is the religion of Timothy, the Welsh stonemason, who, when it was suggested that he should toss off a bit of work carelessly because no one would see it, replied: "Ah, but I would see it." That is the highest piety, this is pure religion. To be your own divine authority, to let the voice of the Eternal speak through your voice, to stand in reverent awe before your own sacred personailty, to be just yourself, though all the rest of the world be cruel, to let love rule in your heart, though beset on every side by hate, to be loyal to what you think is truth, even though it cost you the loss of social position, of friends, yea, even of family ties; to be yourself faithful, true, incorruptible, not because it will bring you wealth, or fame, or pleasure, or prosperity, or ease, but because you cannot be otherwise, because you could not lift up your head without a blush, because you feel that you are in this world to promote goodness rather than wickedness, because you want to make harmony where there is discord, and beauty where there is blemish. This, I take it, is the very acme of religious attainment. Nothing so truly makes us *divine* as this, and nothing in all the world is so grand or glorious as man living thus in obedience to the sublime dictates of his own soul.

One other abuse of the faith in immortality remains to be considered. It is contained in the frequently uttered conviction that life is not worth living if there be no hereafter. I hold that to entertain such a belief bespeaks decided abuse of the immortal hope. Speaking, of course, only for myself, I have not a fragment of sympathy with such a view.

To wake up on such a beautiful morning as was this, to see the beauties and inspirations of external nature in their countless manifestations, to read the great and wondrous

story of human progress, to feel oneself a part of that great, grand, forward, upward march of humanity; to be in some small measure a contributor to this progress, to taste, even though only a moment that sweetest, divinest thing in all the world, human love in its highest and deepest phases—all this is enough to make life worth living regardless of any hereofter. Whether there ever was a yesterday, or whether there will be a tomorrow, I am glad and grateful for the privilege of having been permitted to be a reverent spectator of these wonderful sights and an humble participant in these great experiences and aims.

(To be concluded)

NOTES FROM THE FIELD.

TACOMA.

The greatest enthusiasm prevails in all departments of the work of the First Free Church. Attendance at the Sunday services is very good and spontaneous cordiality and warmth are manifested by all. The monthly "tea" of the Women's Union, held on the 2nd, was a great success, Mesdames Davis and Holding being the hostesses.

Mr. Nesbitt delivered the first of his illustrated "talks" to the Young People's Club on the 11th. The views of Edinburgh, where the speaker spent his school days, were much appreciated by the young folks. The course in "Practical Psychology" given by Mr. Nesbitt to the members of the Young Women's Alliance, began on the 17th. There was a large attendance. The men's social meeting on the 22nd was an even greater success than the October one. The evening passed quickly with story-telling, music and other attractive features. A regular social club was formed and the enthusiasm of the members renders success a foregone conclusion. The "Goodie Sale," held by the Women's Union on the same day was very well patronized, and a handsome sum realized. The general "sociable" took place on the 25th. There was a large crowd and everyone joined in the mirth and jollity which characterized the affair. A fine program was rendered, and refreshments were served. On the following evening the Young People's Club gave a dancing party. It will be seen from the above record of our activities that the old-time spirit of energy and enthusiasm is as strong as ever. The Sunday school, too, is prospering splendidly. The

registration is now 86 and new members are enrolling each Sunday. To use a popular phrase, the Church is "booming" steadily. Mr. and Mrs. R. T. Reid, and Mr. and Mrs. F. W. Low, members of the Seattle Society, were visitors at our services during the month. Their many friends were delighted to see them.

On Tuesday, the 22nd, the men of the church met for a social evening. After refreshments were served the "Liberal Club" was organized, with Dr. Wm. Snell as president, and Mr. C. S. Crowell as secretary and treasurer. It was decided that the first meeting of the club, in the form of a dinner, with post-prandial discussion, be held about the middle of December, probably at the Tacoma Hotel. It is expected that about forty gentlemen will be present at the first club dinner. A committee was elected to arrange details, consisting of Messrs R. J. Davis, Leroy Pratt and N. H. Nesbitt. Much enthusiasm is being manifested by the members, and the "Liberal Club" will beyond doubt be a power for the advancement of Universal Religion

SEATTLE.

Mr. Frank M. West, one of the younger members of the Society for Universal Religion has printed a neat eight-page brochure containing a comprehensive account of the various activities of the Society. This "labor of love" illustrates the too often forgotten truth that besides money contributions there are other valuable ways of promoting the welfare and success of the Society. One thousand copies of this little pamphlet were distributed during November at the Sunday evening meetings. Mr. Martin's present series of discourses on "The Conduct of Life" is meeting with a most gratifying attendance. Mr. Nesbitt conducted the services on Sunday, November 27th, with Mr. Martin, on the latter's return from Portland where he spoke for Rabbi Wise.

The adults' class for the study of "science applied to religion" has been well attended and the interest in this new class is steadily increasing. The lecture on "The World's Great Fairs," given by Mr. Martin for the benefit of the "organ fund" has enabled the Society to decide upon the purchase of a very suitable and excellent instrument. The "Junior Branch" held its "harvest festival" October 30th, when an appropriate program was admirably rendered by the fourteen members who took part. The method of teaching the lessons on "habits" with the aid of pictures is proving very satisfactory. Thirteen

more names were added membership of the Junior Branch during November.

November 12th Mr. Martin spoke at the annual dinner of the Seattle Harvard Club and on the 15th he delivered an address to the Men of St. Mark's Episcopal church at their regular monthly meeting on "Browning's Message to Our Time." This invitation is a significant sign of the times and in his opening remarks Mr. Martin took occasion to express his gratification over this token of true fellowship and the hope that the rector of St. Mark's might be heard at an early date before the men of the non-sectarian club connected with the Society for Universal Religion.

A very successful "organizing meeting" of the men interested in the formation of a men's club was held at the hotel Washington on the evening of November 10th. Thirty-five men sat down to dinner at seven o'clock and after an hour and a half devoted to the excellent menu another hour and a half was devoted to discussing the plan of of organization. Judge George presided, Thomas Ensminger acted as secretary and E. L. Dean as treasurer. Committees on constitution, officers, entertainment and press notices were appointed and short speeches were made by a dozen or more of the men present, most of them young men of thirty or thereabouts. It was voted to hold these dinners on the second Wednesday of each month from November to May inclusive.

"SUBSCRIBER WHO PAYS IN ADVANCE."

Sing to "Old Oaken Bucket."

The following, marked "Stolen," is published in a Missouri paper: "How dear to my heart is the steady subscriber, who pays in advance at the birth of the year; who lays down his money, and does it quite gladly, and casts round the office a halo of cheer. He never says 'Stop it, I cannot afford it,' nor 'I'm getting more papers than now I can read,' but always says, 'Send it, the family likes it; in fact, we all think it a real household need.' How welcome he is when he steps in the sanctum, how he makes our hearts throb, how he makes our hearts dance. We outwardly thank him, we inwardly bless him, the steady subscriber who pays in advance."

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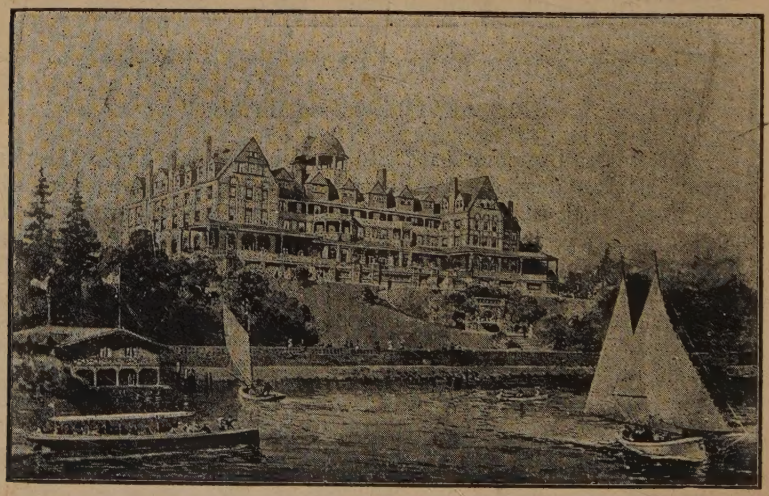

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